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## Ursinus College Bulletin Vol. 7, No. 1

Augustus W. Bomberger  
*Ursinus College*

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# Ursinus College



# Bulletin.

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VOLUME SEVEN, NUMBER ONE.

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IN MEMORIAM.

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REV. J. H. A. BOMBERGER, D. D., LL.D.,

PRAESES COLLEGII URSINI, MDCCCLXX-MDCCCXC.

1890.







# URSINUS COLLEGE BULLETIN.

VOLUME VII.

MEMORIAL NUMBER, 1890.

NUMBER I.

## IN MEMORIAM.

REV. J. H. A. BOMBERGER, D. D., LL. D.,

President of Ursinus College.

"There is no Death! What seems so is transition :  
This life of mortal breath  
Is but a suburb of the life elysian,  
Whose portal we call Death."

"The path of the just is as the shining light, that shineth more and more unto the perfect day."

In the hallowed radiance of an unfading hope that has entered even the deep shadows of a tomb but newly reared, the BULLETIN has found light to gather together these pages, sacred to immortal remembrance. The thought that the heart and hand by which it had been supported hitherto were henceforth withdrawn, would have brought with it the helplessness of despairing sorrow, were it not that in place of the guiding arm of the pilot at the wheel, has been given the moveless strength of the chains of an anchor, cast "within the veil." Once, ere this tribute of a living affection was begun, we stepped by chance aside a little, and gazing back upon the five-years' journey made in such faithful companionship, beheld on every leaf along the way familiar foot-prints. And for a while we faltered and grew faint in spirit. But when with bowed head we turned again and looked before us, lo! the place in the path was gone where the tracks of the traveler seemed to stop, and, instead, they led right on, and were all in one direction; and it was toward the "better country," and we took courage. For though the silver cord of life be loosed, the golden cord of love is tightened, that by the finer, mightier influence of that which is eternal, it may draw the soul to higher things and help it up to more exalted effort.

URSINUS COLLEGE, at the call of God, has exchanged the sturdy, oak-hewn prop of a full, well-rounded manhood, for the enduring inspiration-pillar,—carved as in solid marble,—of a blessed memory. If the one sustained her well through all her past, the other shall sustain her better through all her future. If the fibre of the one was rare, and tried and true, that of which the other is build-ed is pure and unchangeable, rejoicing in the fulness of its power. The temporal is lost: a heritage which knows not death is gained. And, truly, these are the best achievements of great and noble lives,—the immortal columns of truth and corner-stones of good they leave behind them in the mind and heart of humanity. URSINUS gives thanks for the new foundation that upholds her, and with solemn zeal consecrates herself afresh to the lofty, unselfish purposes of him at whose grave she stands.



The circumstances of the last illness of our lamented President and his final passing into rest on the nineteenth of August, eighteen-ninety, formed a simple ending of quiet peace to a long and laborious career. When the malady that proved fatal first attacked him, but a fortnight before he died, it found him in the ripe and active vigor of a well-preserved old-age. Two or three days of patient suffering in the first stages of the disease, were followed by the state of painless weariness and giving way of strength, that continued to the very end and was not recognized as the gradual drawing on of the eternal sleep. Slowly and silently the vital tide ebbed away; it flowed a little but to recede the further; then came, as the days grew less, a deeper calm; and then,

"Twilight and evening bell,  
And after that, the dark."

Until the last moment, the patient's crowning faculties of mind retained their brightest lustre, filling with the light of wit, or anecdote, or repartee, or the softer glow of beautifully expressed thought, the swiftly passing hours of those who watched and waited. With the unruffled confidence of the warrior who has fought a noble fight undaunted and won a well-earned crown, he heard the order of retirement and obeyed its call;

"Like one who wraps the drapery of his couch  
About him, and lies down to pleasant dreams."

When such serenity surrounds the close of the day of a golden life, the curtains of night fall as the benediction of Heaven, and the firmament reflects in unnumbered stars the glories of the endless morning that has dawned on a ransomed soul.

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### FUNERAL SERVICES.

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It was the earnest desire of our lamented President, expressed in his last will, that the details of his funeral should "be decently simple, in harmony with the devout and plain usages of the Reformed Church of his fathers." Although his wish, as thus specially enjoined, was not known at the time the last sad rites were observed, it, nevertheless, was happily carried out to the letter by the natural impulses of those to whom his character had been an open book for years.

The funeral took place at Collegeville on Saturday morning, August twenty-third. It began at "Zwingly-Hof," the residence of the departed one, with a brief private ceremony for his family and relatives, consisting of the reading of a selection of Scripture by Rev. Robert Hunter, D. D., of the Kensington Presbyterian Church, a prayer by Rev. Charles F. McCauley, D. D., of the Second Reformed Church, Reading, and the singing of Phoebe Cary's hymn, "Nearer Home," by Mr. Leonard E. Auty, of the choir of the Park Avenue Methodist Episcopal Church, Philadelphia.



Immediately after, the services proper were held in Trinity Reformed Church, near by. They opened with an Organ Voluntary, Chopin's Funeral March, by Professor W. W. Keenan, of Philadelphia, the Invocation by Rev. J. H. Hendricks, pastor of the church, and the singing of "I would not live alway," by the congregation. Rev. John H. Sechler, of the First Reformed Church, Philadelphia, then read a portion of the fifteenth chapter of I Corinthians, and Rev. E. V. Gerhart, D. D., LL. D., President of the Theological Seminary of the Reformed Church, at Lancaster, led in prayer. After this Mr. Auty sang the solo part from the Oratorio of "King David" entitled "The path of the just is as the shining light." The sermon was preached by Vice-President Henry W. Super, D. D., from the seventh verse of the fourth chapter of II Timothy. It was followed with addresses by Rev. D. Ernest Klopp, D. D., of Lebanon, Rev. John A. Peters, D. D., of Danville, and Rev. James I. Good, D. D., of Philadelphia, in the order named, whose remarks appear in full, with Vice-President Super's discourse, further on in these pages. The services closed with a prayer in the German language by Rev. F. W. Berleman, of Philadelphia, and the hymn, "Forever with the Lord," announced by Rev. James W. Meminger, of Lancaster.

The remains were committed to their final resting place in the family lot in the cemetery at the rear of the Church, with the reading of the burial service by Vice-President Super, the offering of prayer by Rev. Aaron Spangler, of York, and the pronouncing of the benediction by Rev. Benjamin Bausman, D. D., of Reading.

Six members of the Board of Directors of the College, with a like number of President Bomberger's associates in the Faculty, officiated as pall-bearers. The funeral, though simple and unostentatious in every particular, was yet a most solemn and impressive testimonial of the love and esteem cherished for the lamented father, brother and citizen. Alumni of the college, from far and near, representing almost every class in its history, as well as former and present students of the institution residing in Pennsylvania and other states, and hundreds of its friends, were drawn together with the common desire of paying the departed one a last tribute of sorrowful respect. The ministry of the Reformed Church in the United States also contributed spontaneously its full share of affectionate honor to the occasion, nearly one hundred clergymen of the denomination being in attendance at the services; while the lay membership of the Church, and the community and county in general, gave strong expression to their sense of grief by sending to the throng that gathered, many representative men. Among the Reformed clergymen present, outside of those who actively participated in the services, were President John S. Stahr and Thomas G. Apple, D. D., LL. D., of Franklin and Marshall College; President William H. Riley, Ph. D., of Allentown Female College; Rev. George H. Johnston, D. D., Philadelphia; Rev. A. B. Shenkle, Millersville; Rev. L. K. Derr, Rev. C. S. Gerhard and Rev. A. S. Leinbach, D. D., Reading; Rev. D. F. Brendle, D. D., Bethlehem; Rev. S. R. Bridenbaugh, Norristown, and Rev. C. H. Herbst and Rev. L. K. Evans, Pottstown. Besides these clergymen, there were in attend-



ance, President Judge Aaron S. Swartz, Rev. Thomas R. Beeber of the First Presbyterian Church, George W. Rogers, Esq., Hon. Lewis Royer and Henry W. Kratz, Esq., of Norristown; Ex-Judge Hiram C. Hoover, of Hooverton; State Treasurer Henry K. Boyer, Harrisburg; Rev. Charles L. Fry, Lancaster; Peter Gross, Esq., Slatington; Captain Abraham Feters, Chester county; Philip Super, Esq., East Greenville, and Robert Patterson, Esq., and General B. F. Fisher, of Philadelphia. The assemblage was large in numbers, filling the church to overflowing and making it impossible to accommodate many who came; but more remarkable even than its size was the character of its make-up and the deep feeling of silent sorrow by which it was pervaded.

Letters of condolence, containing warmest assurances of regard and admiration for President Bomberger's sterling qualities of heart and mind, were received by the score both prior and subsequent to the funeral. The extracts from a few of these letters, published in this issue, form an eloquent, unstinted eulogy of him of whom they speak.

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#### MEMORIAL ACTION ON PRESIDENT BOMBERGER'S DEATH.

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BY THE FACULTY OF HEIDELBERG THEOLOGICAL SEMINARY.

Since it has pleased Almighty God, our Heavenly Father, in his wise providence, to remove from our earthly fellowship our venerable brother and co-worker in the Lord, the Rev. Dr. J. H. A. Bomberger, President of Ursinus College, We, the Faculty of Heidelberg Theological Seminary, do hereby unite in the expression of our sorrow in view of his unexpected death. We bear testimony to the faithfulness of his long ministry in the Reformed Church, in which he constantly testified to the Gospel of the grace of God, and magnified that grace, as bringing deliverance from sin and death, through a crucified Redeemer. He ably fulfilled the duties of the high official stations which he occupied, both in the Councils of the Church and in the oversight of the institution which is now called upon to lament the removal of its founder and efficient President.

By this writing we convey to the members of his bereaved household and to the faculty, alumni and undergraduates of Ursinus College our Christian condolence and sympathy, pointing them to Christ, the source of all true consolation, for comfort in this great affliction; while at the same time we unite with them in the Gospel hope of a joyful meeting with him again in the general assembly and Church of the first-born who are enrolled in Heaven.

DAVID VAN HORNE.  
H. RUST.  
A. S. ZERBE.

TIFFIN, OHIO,  
August 20, 1890.

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BY THE JOINT COMMISSION ON UNION OF THE TWO REFORMED CHURCHES.

*Resolved*, That this Commission deeply regrets that in the death of Rev. Prof. J. H. A. Bomberger, D. D., LL. D., President of the General Synod of the



Reformed Church in the United States, and a member of this body, it has been deprived of one, the wisdom of whose counsels it has greatly missed. And having heard that, in one of his last conversations just before his death, he had expressed an anxious desire to be present at our meeting so as to further the movement toward union, it feels that this cause of union has become more sacred than ever through this sad dispensation of Providence. We also sympathize with the denomination of which he was a member in the loss of one, who for so many years had occupied positions of prominence in the counsels of the Church; whose voice had ever been heard in favor of truth and progress; and whose character revealed such strict and conscientious adherence to duty. For many years he was a member of the Board of Foreign and Domestic Missions; and as founder and President of Ursinus College, he has done a noble work for Christian education in supplying his denomination with ministers who are now preaching the gospel to which he devoted his life.

*Resolved*, That a certified copy of this minute, with the expression of our sympathy in their bereavement, be sent by the secretaries to the family of the deceased; and also that it be published in the "Christian Intelligencer," the "Reformed Church Messenger," the "Christian World," the "Reformed Church Record" and the "Kirchenzeitung."

CATSKILL MOUNTAIN HOUSE, N. Y.,  
September 4, 1890.

E. T. CORWIN,  
JAMES I. GOOD,  
*Secretaries.*

BY THE THEOLOGICAL STUDENTS OF URSINUS COLLEGE.

WHEREAS, It has pleased Almighty God in His infinite wisdom to remove from our midst the pre-eminent theologian and leader of our beloved Zion, the founder, president and cherished instructor of the theological department of URSINUS COLLEGE; therefore,

*Resolved*, That in the death of our departed leader we realize a great loss, yet humbly submit to the will of Him "who doeth all things well."

*Resolved*, That we lament the departure of a preceptor, who was so skillful in teaching and defending the historic tenets of the Reformed Church, who freely devoted his time and talents in equipping young men for the furtherance of God's kingdom, and whose heart's wish and desire was the hastening of that day, when the whole world shall know the only true God and Jesus Christ whom he has sent.

*Resolved*, That our heartfelt sympathy be extended to the family in their bereavement, and that we commend them to Him who hears us in our afflictions and speaks sweet words of peace and comfort to troubled hearts.

*Resolved*, That a copy of these resolutions be deposited in the archives of the Theological Department of the College, a copy sent to the family of the deceased, and that they be published in the Reformed Church papers and the URSINUS COLLEGE BULLETIN.

URSINUS COLLEGE, PENNA.,  
September 5, 1890.

I. CALVIN FISHER,  
W. H. WOTRING,  
HARVEY E. KILMER,  
*Committee.*



BY THE URSINUS COLLEGIATE STUDENTS.

WHEREAS, It has pleased Almighty God to remove from our midst our honored and worthy President, the Rev. J. H. A. Bomberger, D. D., LL. D.; and

WHEREAS, By his persistent energy, his untiring perseverance, and his indefatigable zeal, displayed as founder and head of our institution, he has endeared himself to us, to the community, and to the Church in general; therefore,

*Resolved*, That while we sincerely mourn his death and feel his loss as a teacher and guardian friend, we, nevertheless, bow in humble submission to the decree of Him who "doeth all things well," knowing that our beloved President rests from his labors and has entered into the joys of his Lord.

*Resolved*, That we extend our heartfelt sympathy to the bereaved family and friends and would commend them to our Heavenly Father for consolation and support in their deep affliction.

URSINUS COLLEGE, PENNA.,  
September 9, 1890.

IRVIN F. WAGNER, '91,  
CALVIN D. YOST, '91,  
WILLIAM H. KERN, '92,  
J. M. S. ISENBERG, '93,  
HOWARD H. LONG, '94,  
*Committee.*

#### PERSONAL TRIBUTES FROM LETTERS OF CONDOLENCE.

BY DR. PHILIP SCHAFF OF UNION SEMINARY.

"On calling at my study after a long absence in Europe, I find this morning a printed notice of the death of Dr. Bomberger, with an invitation to attend his funeral. It is now too late, and I am engaged to preach in the country tomorrow morning.

"Most gladly would I have paid the last honors to Dr. Bomberger, with whom I spent many happy hours in former years while I lived in Pennsylvania. Under the circumstances I only regret my necessary absence, and express to you my profound sympathy with your loss. But at our time of life we can look forward to a speedy re-union with friends who have preceded us to the better world of harmony and peace."

NEW YORK, August 23, 1890.

BY PROFESSOR B. B. WARFIELD OF PRINCETON.

"I have been pained inexpressibly by the tidings of Dr. Bomberger's death, and although an entire stranger to you, I take the liberty of writing to say how much all his colleagues as teachers of theology grieve over this affliction which belongs to the church at large. It would give me a sad pleasure to be able to show my respect for so great and so noble a man, by being present at the last rites which may be pronounced over him on earth; but that is impossible. Please allow me meanwhile to express to you my regard for him that is gone and my sympathy for those that are left."



BY PROFESSOR E. M. HYDE OF LEHIGH UNIVERSITY.

"Dr. Bomberger was one of a class that is rare in any age, and especially in these times when the personality is so dominated by the customs of the mass that individuality of character is almost lost. He was strong to battle for what he believed to be the right, without paying too much attention to the outcome. The college which he founded owes its very existence to his indomitable perseverance, when it seemed that failure could be the only result.

"Like all strong men he did not agree with all of his colleagues in small points; but he had fixed his attention upon the greater lines, and in laboring for these he did a great and noble work. His sturdy form and unbending adherence to his principles through many a long year of good and ill, can only be compared to the grand old oak which for two hundred years lifted its majestic head upon the campus of Ursinus College. The lesser forest princes bowed their heads before the storm and perished, while it was left to outlast them all.

"And now, ripe with the weight of years well-spent, an acknowledged champion of his principles, he has fallen in arms in the midst of the last battle, when victory was already declared for him. Like Wolfe at Quebec, his dying eyes beheld his army triumphant. The college is established; and the years to come will point to the first president of URSINUS as the paladin who fought and won."

INDIAN NECK, BRANFORD, CONN.,

August 22, 1890.

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BY REV. J. A. DE BAUN, D. D., OF THE DUTCH REFORMED CHURCH.

"I cannot tell you how grieved I am at receiving, just now, the announcement of the death of my dear friend. How often have I thought of him during the last few days, expecting to meet him at Catskill, week after next. I looked forward especially to the pleasure of seeing him there, remembering the good time we had together at the last General Synod, and previous most pleasant and profitable intercourse. He was so hearty, so friendly, so enthusiastic, *so young*, notwithstanding his venerable years, and so spiritually-minded. Despite his advanced age, I could only think of him as in the vigor of his manhood."

MONT MOOR, N. Y.,

August 23, 1890.

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BY REV. WILLIAM J. R. TAYLOR, D. D., OF NEW YORK.

"I knew Dr. Bomberger well when we were both pastors in Philadelphia, over thirty years ago, and there learned his worth, not only to his own denomination, but to the Church at large, as a defender of the faith, an earnest helper in every good cause, and especially as a worker in the great revival in 1857-58. Since we parted in Philadelphia our ways have met again and again. But we were more drawn together during the last four years in the movement for the union of our two Reformed Churches. I hoped to greet him as a co-worker in the Joint Commission at the Catskill Mountain House. His wisdom, piety, zeal and decision of character would have materially aided us in solving that great



problem. And none would have rejoiced with us more heartily in the unanimous conclusions and the resulting plan of union which will now go to the General Synods for final action. We have come down from the mountains for work. He has gone up higher."

PORT JERVIS, N. Y.,  
September 6, 1890.

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BY REV. JOHN H. PRUGH, OF PITTSBURG.

"The news of Dr. Bomberger's death came as a great shock to us. When such a grand leader and truly great man goes away, then in the family and in the college and in the church the meaning of the word 'vacancy' is better understood. How glad we are that at Lebanon the Church honored itself by electing him as its chief representative. We shall carry in our mind's eye for many days the picture of the noble old patriarch, directing, instructing and inspiring his brethren. I was not in Pittsburg at the time of his death, and it was only on Saturday that the invitation to the funeral services reached me here. Could I have reached the city in time I should have felt honored to have gone on to Collegeville and expressed in person my great admiration for the good man who has left us. I feel, however, that he will continue to be an inspiration to many of us, and that he will be even greater in his death than in his life."

BUTLER, PA.,  
August 25, 1890.

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BY REV. DR CONRAD CLEVER, OF BALTIMORE.

"An illustrious man has laid down the armor. Life's work has been well done, and its battle bravely fought. An eloquent tongue is stilled upon the earth, but a sterling note has been added to the new song. It looks as if the reaper had fallen with the half-cut sheaf in his hand; but it cannot be. I am not unmindful how necessary the life of Moses seemed when URSINUS was looking over into the promised land: but a Joshua will surely be found. The workmen fall, but the work of God always goes forward.

"Dr. Bomberger was formed in the same mould out of which the martyrs came. He had convictions, and he held them with a tenacity that would have provoked a sign of pleasure in the face of John Huss or Savanorola. This is a comforting and cheering example in this day when clean-cut convictions are relegated so frequently to the background. He studied hard and faithfully to livingly realize the doctrine of his Church, and when he had found it, nothing could swerve him from it. If the saints show preferences in heaven, Ulric Zwingli would certainly affiliate lovingly with Dr. Bomberger. I cannot conceive a more devoted student of his works and a more chivalrous defender of his name. We shall not soon look upon his like again, along this line at least."

BALTIMORE, MARYLAND,  
September 1, 1890.



## VICE-PRESIDENT SUPER'S SERMON.

TEXT:—"I HAVE FOUGHT A GOOD FIGHT, I HAVE FINISHED MY COURSE, I HAVE KEPT THE FAITH."

This was a favorite passage of our friend whose death we mourn. He made it the base of discourse for other good and faithful men and we select it as eminently fit and appropriate for himself.

The Christian life is here compared to a race run for victory. The athlete, nearing his goal, rejoices that the end is near and the victory in sight. It is also compared to a warfare on the verge of successful completion. What the nature of this struggle is the apostle tells us in the preceding verses. He exhorts Timothy to preach the Word with fidelity, earnestness and perseverance, not for a short period, but constantly, "in season and out of season." He must be brave and courageous in its utterance, and not shrink from declaring the whole counsel of God.

Reprove, rebuke and exhort, he says, with all long suffering and doctrine and, with clear insight into the subtleties of sin and error, enlighten those who oppose themselves. There was a clear necessity for this, for "the time will come when they will not endure sound doctrine." Their own lusts and ambitious desires will lead them to seek after teachers who will pander to their sins and preach doctrines agreeable to their erroneous views, comforting and confirming them in their vices rather than turning them away from their evil course.

What Paul thus foretold is confirmed by history, which shows the serious errors that crept into the church soon after his time. The corrupt nature of man was not satisfied with sound doctrine. It sought something to please the ear, the lust of the flesh, the lust of the eye, and the pride of life. The people had itching ears, and the plain, unvarnished gospel had not sufficient novelty, speculative embellishment and rhetoric to please their perverted tastes. They, therefore, "turned their ears away from the truth and turned unto fables." In view of this serious condition of things Paul exhorts Timothy to endure afflictions, do the work of an evangelist; that is, preach pure gospel doctrine, and give full proof of his ministry.

Paul was a devoted soldier of the cross. When he enlisted in the cause of the gospel he gave himself without qualification or reserve to his work. He did not stop to count the cost in his personal comfort, or trim his sails for a favorable breeze. When he shouldered his arms he went forward and burned the bridges behind him. "Forgetting the things that are behind, he pressed forward to those before." He was not a trimmer, sitting on the boundary line, and ready to shift his position a little this way or that, as policy might dictate. He did not consult with flesh and blood as to the worldly profit which his course might involve. He even did not count his life dear unto him so that he might finish his course with joy. He endured trials, afflictions, perils by land and sea, among false brethren and open foes. He sang songs of praise in the prison walls at midnight. Under the most inviting prospects in other directions, and in the face of persecu-



tion and death, he determined to know nothing but Jesus Christ, and him crucified. When the mob of craftsmen at Ephesus was ready to tear him to pieces because he "turned away much people, saying that there be no gods made with hands," and they said, "Sirs, ye know that by this craft we have our wealth," he might have secured their favor and perhaps shared their wealth by saying, "There *be* gods made with hands. And when the magnificence of their temple was in danger, and they shouted with furious uproar, "Great is Diana of the Ephesians," he neither fled through a back door nor quailed before the town clerk.

When there "was a great uproar in Jerusalem, and all the city was moved, and the people ran together and they took Paul and drove him out of the temple and shut the door," and the chief captain of the band with his soldiers and centurions surrounded him to protect him, and compelled the bullies to stop "beating of Paul," and put him into the castle for safety, he was not content to remain there, but immediately demanded permission to address the crowd; and receiving license, he stood on the stairs and beckoned with his hand, and when there was silence he delivered one of the most courageous orations ever addressed to an opposing mob. His life was, throughout, a warfare with sin and error, and he remained steadfast amid all dangers and oppositions, and when he neared the end and foresaw the result of his imprisonment and trial at Rome, he could look back with approval and satisfaction and say, "I have fought a good fight."

This disinterested attachment, devotion and bravery of Paul, have exerted a mighty influence upon all subsequent ages. His example has inspired orators and reformers in every subsequent period to make a firm stand against prevailing error, and to battle for the right. Many speakers, as they have met a crowd of angry upturned faces, at a critical moment in their speech, have remembered Paul, and have been strengthened in their conflict. How many reformers and benefactors of the world have sipped at this fountain and quaffed courage to do the right. The progress of truth and right through the ages is largely due to the triumphs secured by Paul as he passed through the cultivated nations of Greece and Rome advocating with firmness and sincerity the highest welfare of man for time and eternity.

Among those who have sat at the feet of Paul and have admired his devotion and profited by the lesson of his life was Dr. Bomberger. By his natural gift and ardor of spirit he was fitted to be a fighter, not in the physical arena, but in the higher sphere of moral and religious thought. The main end of his life was to "keep the faith." To this he gave his heart and consecrated his talents. His ability, like that of many others, might have moved in a narrower sphere, but occasion brought him forward and made him a leader.

Leaders are necessary in every cause. They are pushed forward by the necessity of a brain to direct and courage to go forth and to rouse others to action. When particular views are held, at first in a vaporous condition, as they begin to condense into a more solid state and gather into a nucleus, there must be a centre about which the attraction is paramount. This centre, in the case of parties, will be in the man who is best qualified to give expression to the com-



mon sentiment, and others will recognize him as their mouth-piece. The leader is generated by a self-conscious fitness which impresses itself upon others, or by the struggle of many minds toward a common thought and to find the best expression for that thought.

It was mainly this latter which brought Dr. Bomberger to the front. He might have remained quietly in the pulpit discoursing with edification to pleased audiences, but certain theological views appeared which bore a new phase and which threatened the fundamental positions of the Reformed Church. In doctrine, in common with the Reformed Church, he was strongly Pauline. He based the hope of salvation upon the righteousness of Christ, and justification by faith without the deeds of the law, and this not by anything in man whether by a confusion of man with God through the incarnation, or a righteousness derived from the implantation of a divine seed in the soul. The difference between these views involved the difference between Protestantism and Romanism. Hence a controversy originated which is well known in the history of the Reformed Church in the United States. But not only did the question of justification by faith become involved, but also the second great principle of Protestantism, sometimes called the formal principle, that the Bible is the only rule of faith and practice. Shall we take the Church fathers as the legitimate and proper exponents of apostolical Christianity, or shall we admit the possible error of those men and confine ourselves to the apostles as the only inspired and infallible guides of the Church.

Thus the two great fundamental positions of Protestantism were challenged. The controversy was not confined to the Reformed Church. It passed over to other denominations, and the great theologians of Germany took a hand. The practical bearing of these questions on worship and government are at once evident. This is not the place for theological discussion. But we cannot treat of the life of Dr. Bomberger without a reference to his position in this controversy.

The Reformed Church has ever been conspicuous for its firm adhesion to the doctrines of the Reformation and in its opposition to Romanism. When views appeared, which, not satisfied with the Reformation, went back of it to the musty volumes of Anselm and Aquinas, his spirit was stirred within him. At first, indeed, he was incredulous with reference to the tendency of the Nevinian theology. He not only refused to join the opposition already made but endeavored to find less danger in the movement than was claimed by its opponents. But when clergymen, students and laymen, the most prominent upholders of this theology, began, one after another, to pass over to the Roman Church, and others, becoming high-church ritualists, passed over to the Episcopal Church, and, making a short sojourn, went further and landed finally in Papal realms, no further doubt could be entertained as to the dangerous character of those views. It was then that Dr. Bomberger came forward and took a leading part in the opposition. He could not sit quietly and see the attack made on the ancient Church of the Reformation without responding. He sounded the trumpet and called others to the battle, and valiantly did he contend for the truth as he had learned it from the Word of God and professed it in the vows of his ordination.



On the floor of classis and synod he raised an eloquent voice, and coming forward in tracts and pamphlets he wielded a vigorous pen. Particularly in the *Reformed Church Monthly*, which he established in 1868, did he perform effective service in battling for the true faith of the Protestant Reformation.

If he did not entirely cut out the cancer which was eating the vital parts, by his firmness and zeal he modified the virus and checked the false tendency. Some, who at first went with the ritualistic movement, when they observed its character and result, turned away from it or cooled in their attachment. While the true friends of Scriptural truth were encouraged to great boldness, the advocates of the other side were reduced to a more cautious expression of their views.

The Church owes a debt of gratitude to Dr. Bomberger for his service, and all friends of modern advanced thought must applaud him for opposing the reactionary tendency which threatened a wholesale apostacy to medieval ideas. Like Paul, Dr. Bomberger was subject to trials, afflictions and perils. The bitter enmity of partisanship did its worst to crush him. Time and again his foes thought that they had succeeded. But through it all he remained firm, and found warm friends and defenders who came to the rescue.

When, however, at the General Synod at Lancaster the effort was made for the "peace movement," he was ready at once to join in the spirit of the movement, and united in proclaiming a truce which seemed the affirmation of the main points in the historical faith of the Reformed Church.

As a preacher he was fluent and ready. He loved the pulpit, and was always delighted to proclaim the gospel. He not only accepted invitations to preach whenever opportunity offered, but even when engaged in college work he sought occasions to lift up the voice and blow the trumpet in Zion. He was in full accord with the spirit of his office, and sought to magnify it. For the pulpit he had special abilities. With a good personal presence, a sonorous but flexible voice, a good enunciation and easy expression, he united a wonderful exuberance of language. Seldom do we find in the treasury of a speaker such wealth and abundance of verbiage. He could play and extemporize on phrases as a skillful organist can combine, in a hundred ways, the variations of a theme. So pleasant and easy was it for him to speak that he seldom wrote his sermons, but trusted to the occasion and to a florid imagery which saw him safely through.

These gifts made him an excellent debater on the floor of Synod. In sudden emergencies, when important questions would be precipitated on the house, and many be baffled by surprise and bewilderment, he would rise to the highest point in analysis and penetration and dissect the subject with a force and expression that overwhelmed his adversaries. These abilities, too, were of great advantage in his various conflicts in theology.

As a minister of the Reformed Church he appeared at what may be called the blooming period of the denomination. It was awaking from a lethargic condition caused by a lack of ministers and the dependence on Europe for a supply. The spirit of revival rolled over the church, and many congregations enjoyed special outpourings of the Holy Ghost. As a result, numbers of young men were



called by the Spirit to devote themselves to the christian ministry. As no institutions of learning were at hand, a movement was made to establish a high school at York. Here Dr. Bomberger appeared, followed it to Mercersburg, and became the first graduate of Marshall College. He is thus a connecting link with the earliest educational effort in the church. Nearly all his associates of that period have passed away, and soon there will be none remaining.

As an educator Dr. Bomberger became prominent by his connection with Ursinus College. This must be considered as the chief work of his life. A number of ministers and laymen, with Dr. Bomberger in the lead, felt the necessity of an institution which would represent their views and the historical order of the Reformed Church. With this in view they purchased Freeland Seminary and raised it to a college. The institution had many trials, especially financial ones, as in the crisis of 1875 and 1876, when a large part of its endowment fund was swept away. The chief burden of the institution was on the back of the President. But he never faltered in his devotion or lost faith in its work. It has generous and devoted friends. With a liberal charter, which does not confine it to a denomination, it appeals to the friends of education in this county and the eastern portions of Pennsylvania.

Its success hitherto is the best proof that it is meeting a want in the educational interests of the state. The more colleges the greater the number of educated men. Though in the beginning of its career, it furnishes a full collegiate course at an exceedingly moderate price. May this college be an ever enduring monument, more glorious than stone or brass, to the fidelity and faith of its founder. May its friends cling with closer attachment now that it has lost its chief, and resolve that, with the help of God, it shall rise higher and higher until firmly established for ages to come.

Socially Dr. Bomberger was a genial friend. Witty and sprightly in conversation, quick in rejoinder, loving a joke, and of cheerful countenance whether he spoke on religious or other topics, he formed a centre about which many delighted to gather. In his domestic relations he was a devoted husband and father. He loved the home fireside and found his pleasure in the large family circle which for many years were gathered about him. Toward the end of his life, however, this home was made sad by the death of his wife and the marriage and removal of most of his children. With the loneliness of his home he was still cheerful, and awaited with submission and patience his call to the heavenly mansion.

By his death we have the first break in the faculty, as it was originally composed in 1870, by the hand of the destroyer. He was also the oldest man in the faculty, and thus passes away by seniority. We will greatly miss him in our meetings, but we will remember his faith and courage and draw instruction from his example.

He also, like Paul, was a true soldier of the cross. Looking back over his long service in the ministry of fifty-two years he could look forward to his approaching end with peace. He well earned by that service the rest which the Lord has now given him. A sanctified life is the highest honor, for its light shines as a perpetual sunshine upon the present and future. A useful life will



not cease its usefulness with death. The bright orb will leave a gentle and blessed twilight after it has sunk behind the horizon. The true soldier, having faithfully served his term and fought through the war, can look forward to his discharge with peace in the prospect of rest. He can lay up his sword and put away his arms.

It is said that in the Tower of London there is a collection of swords, spears, coats of mail and other armor worn by the great warriors of England in defence of their country. Here is a helmet worn by William the Conqueror in the battle of Hastings. There is a spear carried by Edward the Black Prince in the battle of Cressy. There some weapons worn by other great and faithful soldiers. They tell the tale of noble service done for their country. Visitors pass through the corridors and remember the great deeds done for England. They catch the spirit of the great men whose memorials are before them, and they resolve to emulate their patriotism.

There is also a "Tower of David, builded for an armory, whereon hang a thousand bucklers, all shields of mighty men." In that armory you see the helmet of salvation worn by the noble Paul. There the sword of the spirit wielded by Peter. There again the coats of mail worn by many faithful martyrs. Yonder you see the breast-plate of righteousness that covered Zwinglius and Luther and Calvin; there again of Olevianus and Ursinus; there again of Baxter and Brainerd. And there you find also the corselet of our departed friend. These were men who died in the faith "of whom the world was not worthy." They fought not the battle of blood and carnage, but of truth and righteousness. They have entered into their rest. They have finished their course and kept the faith.

Farewell, Dear Brother! Henceforth there is laid up for you the crown of joy which the righteous Judge will give in that day. We will follow you on and meet you in glory.

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#### REV. DR. KLOPP'S ADDRESS.

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Standing in the presence of the mystery of life, made strangely obscure by the frequently recurring experience of dissolution,—that which we call death, the at least seeming opposite of life,—we are startled. Probably at the first hearing of this bereavement of his family,—the college, the whole church,—we were not only startled, but frightened, alarmed. We felt that what had come to be, ought not to have come upon us.

Perhaps our attitude of heart and mind was caused by the unconscious feeling that he whose lifeless form is before us, ought not to go out from us at all. And if at times we did allow the thought that he could not always stay with us, still, we cherished the hope that such an occurrence was in the distance. Consciously or unconsciously, we had the feeling that we could not spare him; at least, not yet. He seemed such a sturdy oak in the forest of our life-surround-



ings, he had weathered so many storms, we felt almost that there could come no storm sufficiently wild to break the well-knit fibre of his being.

What is the fact before us? Our hopes, taking their coloring from the human and earthly side only, are, as in a moment, scattered. Yet, after all, that which started these hopes into being, and gave them substance, is a great fact. No true life ever goes out. We are saddened by the seeing, forgetting that "that which is *seen* is temporal, but that which is not seen is eternal." No, that which is good never dies; the good themselves never die. Through the shadow of the dark cloud over and around us gleams a blessed light, pointing to the eternal. Amidst the confusing voices which come to us from beneath, and within, and around, one clear tone is heard distinctly over all the others. A voice from heaven says, "Write, Blessed are the dead which die in the Lord from henceforth, yea, that they may rest from their labors, and their works do follow them."

My brethren, it is a voice from heaven, not from earth. Not from these mutable conditions of temporal existence,—but out from the presence, from the very lips of the all-wise, loving, glorified friend, and exalted Saviour of men. There is no uncertainty here. It is not a voice whose tones and purport are one to-day, and another to-morrow. What says this voice?

*Write.* Put it down. Let not this message of hope and confidence be subjected to the chances of mere uttered speech. Let it be a permanent record. Fix this word of the eternal where it shall continue undisturbed and undimmed in its lustrous gleaming, until it shall be no more needed to comfort and cheer those who so deeply feel the change of outward relations and earthly conditions.

Write what? "Blessed are the dead." Not all who pass out from earth. Not they who, in sinful separation from God, continue indifferent to the regenerating grace of God in Christ. But, "Blessed are the dead which die in the Lord." They are happy "whose life was hid with Christ in God." Yes, he is the way of completed happiness and joy. While he was with us yet he knew the meaning, for himself and others, by a true experience, of the undying life, the endless fullness of joy, which have come to him in the presence of the Master whom he loved and served.

Not, blessed are the dead, whose daily life on earth has been unblemished. Like all strong natures, positive characters, he had his infirmities. None more ready to see and own them, none who felt them more keenly than he. But living not in, nor of, nor for himself, but in the Lord and for his cause, he is now *blessed* in the transition from this imperfect to the absolutely perfect conditions of eternal life in Jesus Christ.

"Blessed are the dead which die in the Lord from henceforth, yea, that they may *rest* from their *labors*." Sad though our hearts may be to-day, sitting in the deep shadow of our pain at parting, can we, dare we wish him back amid the toil and strife, the conflict and the battle of the world? Has he not had more than his share, perhaps, of anxiety and worry? Did he not, in a way that scarcely any of us can realize, experience what Christ said to the disciples, "In the world ye shall have tribulation"? Will we not willingly then submit to our loss, that he may enjoy the fullness of the added promise, "I have overcome the world"?



But let us not think of our departed friend as resting in the sense of folded arms, of listless and indifferent heart and mind. He who never thus rested here cannot in that way rest there. Surely if he prayed while with us "Thy will be done as in heaven," having gone to heaven will the more fully want to *do* the will of God as it is done by his heavenly companions.

"*And their works do follow them.*" Follow them. As the good cannot die, so good works, works of living faith in Christ, live on when the workers here are gone. Not *will*, but *do* follow. What he did in and for the Lord, the hopes he based on him and his word and cause, *are* being realized. These works are before us. And while we would have gladly had his masterful help in still carrying on this special, God-given work to which he willingly gave so many prayers, such deep concern, such preëminent and exalted endeavor, let us feel comforted that that which was dearer to him than life, will still go on, *is* going on, and will reach its fullness in the glorious consummation of all things.

Let us, at his bier, gather afresh some of the confidence which once supported him, whose heart has ceased its surging and its beating. Let us catch from his once gleaming eye, so full of hope, new courage in the Master's cause. And as the best monument to his memory, lovingly enshrined in our hearts, do each our part in carrying on the work, so dear to him, and which made him preëminent among us, and through the which in Christ he has now reached a more than earthly glory.

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#### ADDRESS OF REV. DR. PETERS.

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In that prose-poem on the resurrection from the dead, which has been read in our hearing as the inspired lesson of the hour, St. Paul proclaims to the ages that in Jesus Christ "Death is swallowed up in *victory*." In another connection the apostle clothes the same thought in somewhat different language, giving the motive force, or cause, of the victory, and teaching that in the resurrection state "what is mortal is swallowed up of *life*." 'Tis life that conquers death, and thus brings victory to mortal man.

Is not this a most comfortable truth to every sorrowing Christian heart in the hour of bereavement? Is not this just what we all shall, sooner or later, need? When "the last enemy" shall invade our home circle and take away from our earthly fellowship one and another of our kindred and friends, and our heart in the weakness of unbelief questions, "*does* death end all? if a man die, shall he live again?" how precious is the voice that then, in such an hour of sadness, speaks to us out of God's eternities, saying, "Beloved, think this not strange, as though some strange thing has happened unto you: but rejoice, inasmuch as in this also you and your departed kindred are partakers of Christ's sufferings."



*Through death unto life* was the law to which Jesus yielded implicit submission. In full recognition of this law for the attainment of all excellence, a law which runs throughout the universe, did the Christ, in his divine-human sympathy with his sorrowing friends at Bethany, proclaim to the bereaved of all ages, "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die." The resurrection, *in order* to fulness of life. "Wherefore also God highly exalted him, and gave unto him the name which is above every name." Is not this *victory* indeed? The Spirit saith unto the churches, "To him that overcometh, to him will I give to eat of the tree of *life*, which is in the Paradise of God." Obedience to this same law, through death unto life, is now the pathway of every disciple of the Christ, for "the disciple is not above his Master: but every one when he is perfected shall be as his Master."

It has been said, that "if the Christ had done nothing more for humanity than give to it the word *sleep* in place of death, he would have been the greatest of benefactors." To that which seems to us the worst thing he has given the best name; and the name is true. "Asleep in Jesus,"—not in the sense, as some have taught, that, in the intermediate state of existence, the souls of the departed are *unconscious*; but that, as slumber rests and restores the earthly body to a fuller and a fresher life, so the Christian death repairs, invigorates and restores every normal power of the soul, which in our mortality we lose. Like the apostle, we are all "dying daily," losing some power, either of soul or body, in whose strength we once rejoiced. The very earthly house of our tabernacle here is daily being dissolved, through the working of the law of death in our members. "The divine touches left on us by the creative hand pass away. The freshness, the beauty, the glory, the innocence, the boundless vitality, the native hope, the instinctive faith, the high purpose, all fade out."

But are all these, and much more which we have received from God, gone forever? Nay, verily! We have not so learned Christ. "Our friend," speaks Jesus, "is fallen *asleep*." Even so he is still "our friend" in that world of spirit. The Christian himself dieth not. In that change which men call "death" the earthly body simply dieth off him. Resurrection is *rising*, not remaining as we were. The Christian falleth asleep here in one chamber of his Father's house to awake in another, grander and more glorious than this. "Mortality is swallowed up of life." The Christian soul is as a garner in which whatever is good is preserved; it hives the sweetness of life for future use, as bees hive honey for winter's need. As a flower folds its beauty and perfume in the husk-clad seed, and will produce them again, so these first excellences are hidden in the enfoldings of life, to reappear when the spiritual body shall blossom into its eternal existence. And this blessed hope of victory in the restoration of our lost powers shall not be disappointed in the resurrection state. The aspiration of the poet shall in the Christ be fully realized:

"'Tis life, whereof our nerves are scant,  
Oh, life, not death, for which we pant;  
More life, and fuller, that I want."



Beloved in the Lord, ye sorrow to-day, but thanks be to Christ, who giveth us the victory! it is not even as others which have no hope. Believing that Jesus died and rose again, becoming the first-fruits of them that sleep, even so your departed father, relative and friend, who now sleeps in Him, shall God bring with Him and restore to you, and you to him, in the fellowship and communion of saints in "that new life where sin shall be no more." Blessed hope of victory over every foe!

President Bomberger's life-work on earth is done, and the crown of life is now his. As was said of one of the heroes of faith in past ages, "being dead he yet speaketh." His life was not in vain in the Lord. One of the speakers here to-day has characterized him as constitutionally a polemic. However that may be, I would rather characterize him as a *positive* man. He knew in whom and in what he believed, and was able to give a reason of the hope that was in him. It was through this qualification pre-eminently that he had power as a teacher and a leader of men. His touch always left its impress.

One of my own earliest recollections of preachers and preaching was in listening to a sermon from his lips in his early ministry. It was in the old stone church of the First Reformed Congregation of Lancaster,—a place which was always sacred in his memory because it was the place of worship of his ancestors and where his maternal grandfather, Rev. John Henry Hoffmeier, had for twenty-five years ministered in holy things. Years afterward he touched my young life once more, just as I was entering upon the threshold of the Christian ministry, and dropped words of encouragement and hope into the soil of my heart which I shall never forget and which, I trust, have ripened in my life. And as his touch quickened *my* humble life, so I feel assured has it quickened many others.

He rests from his labors, but his works do indeed follow him;—in hearts and lives that have been renewed and strengthened by his influence, in characters that he has helped to mould and edify in the Christian life, in souls and lips which he has taught to proclaim the unsearchable riches of grace in Christ Jesus. Who can fully measure the influence of such a life! Who can rehearse the story of its blessedness unto men! Eternity and "the book of Life," which will there be opened, alone will reveal these things. Brethren of the Christian Ministry! realizing that the time is short, may we more diligently make full proof of *our* ministry, and thus follow the faith and patience of all who have gone before us in the Lord, that at death the victor's crown may be ours also!

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#### REV. DR. GOOD'S REMARKS.

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Our Saviour preached two great sermons, the sermon on the mount and the sermon at the supper; the latter contained in the fourteenth to the seventeenth chapters of John. Beautiful as is the sermon on the mount, the sermon



at the supper has always seemed ever more beautiful. The sermon on the mount reveals duty, in all its purity and height. But the sermon at the supper reveals tender love and anxious solicitude for his disciples. The key-note to it is found in the first verse, "Let not your heart be troubled." I ask your attention to a part of that tender loving sermon of our Saviour at the supper, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory," a verse that reveals our Saviour's love all the more to us because in it we see him praying for us.

My bereaved friends, there is one great comfort that comes to us to-day. Indeed there are many comforts, for a Christian's death is full of comfort. But this is one among many. It is that our brother is with Christ, which is far better. The Saviour's prayer in our text has been fulfilled. Those for whom he prayed have been gathered to him in Heaven. As the text says, they behold his glory. That glory of which Isaiah and John gained only glimpses—that glory of which Moses saw only part—he sees. The Jews considered the bright cloud of the Shekinah to be God's glory. But that was only an atom of the revealed effulgence of God. I once read of a little Swedish girl who, in looking at a gorgeous sunset, said, "If the outside of Heaven is so glorious what must the inside be." Our departed friend beholds the wonders of that glory. The doctrines of the Bible, which he so long taught, he now sees expanded. The hopes and prophecies of the gospel are all fulfilled to him. The dark things of the faith, the mysteries which puzzle and perplex theologians and which no man can solve, are all clear now. The light of eternity is shining on the truth, and it is glorious. What he saw through a glass darkly he now sees clearly. One who devotes his life to the study of the highest truths of religion, must find the highest pleasure in Heaven, for there he finds all explained, expanded, glorified, transfigured. Our brother, who was a teacher in Israel, now sits at the feet of Jesus. He who has been teaching in the fore-court has now been promoted to the higher university of Heaven—from the exoteric to the esoteric faith.

But he will not merely see the truths of God demonstrated and explained. He will also feel the divine sympathy. The wonders that appeal to his intellect will fade away in the greater wonder of Christ's love. Everywhere in Heaven, in the songs, on the mansions, on the sea of glass, on the throne, is written that word "love." Our brother not merely delighted in the lofty thoughts of the intellect but also in the deeper feelings of the heart. And he is satisfied as he beholds the glory of Christ's love. But his will, as well as his intellect and emotions, is filled with God's glory. His will is to do God's will: his delight to be obedient to the Saviour.

And so all the parts of his being are satisfied with Christ. "I shall be satisfied, when I awake, with thy likeness." With God is fullness of joy, with Him are pleasures for evermore. But the sight of Jesus is not all of the glory of Heaven. How the Christian minister must rejoice to sit down with patriarchs and prophets, martyrs and saints of all ages. Those whose works he long has read, he now sees. Those whom he long studied, he now beholds. He can hold converse with Paul, whose writing he greatly admired and loved. He can



see John leaning on the Saviour's bosom. Zwingli, of whom he was especially fond, he now sees. And he now more than ever appreciates those dying words of Zwingli, "They may kill the body but they cannot kill the soul." And Ursinus, whose lectures he loved to study, he now holds converse with. And so I might mention others whom it will be his delight to meet. Sainted teachers, departed brethren in the ministry, converts of preaching, all welcome him to their joys. Loved ones of his family gone before, now receive him with joy. My dear friends, take the word and prayer of Christ as your comfort to-day, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory." Your father is beholding the glory of Heaven and the greater glory of Christ.

Nor should we fail to learn a second brief lesson from our blessed text. It teaches a lesson not only of the dead, but also for the living. It reveals to us our Saviour's sympathy. He made this prayer more for the sake of his disciples than for his own sake. In the garden of Gethsemane he prayed for himself, but here he prays for others. Over and over again in this seventeenth chapter he refers to the fact that he prayed for his disciples. He is the same Saviour still. He sympathizes with his disciples now, just as he did then. He is interceding to-day for us, just as he prayed then. O take the Saviour's sympathy as your present comfort in this life. When Lazarus died, then Jesus came to the sorrowing family. Your father is gone, I know; but Christ has come, and he has come with all his sympathy. I sometimes wonder that Christ's sympathy is not put down among his divine attributes. We say God is love, and truth, and wisdom, and holiness, but we do not include his sympathy among these attributes. God is infinite in each of these attributes, but he is just as infinite in his sympathy. His nature flows over just as infinitely in his sympathy as in any other of his attributes. His whole infinite nature goes out into sympathy—into fellow-feeling (for that is the meaning of that word sympathy)—with his creatures. You and I will never get to the bottom of his great heart of sympathy. God is a great ocean which you will never fathom with a sounding line. There are depths of the ocean that have never been fathomed; and so it is with God's sympathy. They tell us that the deeper you go down into the ocean the more wonderful is its scenery. And the deeper you go down in God's great heart of love, the more wonderful his love and sympathy. My dear friends, learn to know his sympathy. You can learn it now more fully than ever before. "In all their afflictions he was afflicted, and the angel of his presence saved them," says Isaiah. Christ is the man of sorrows and acquainted with grief. This sympathy Christ offers you to-day. Take it.\* Lean on him. Cast all your care on him, for he careth for you.

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## BIOGRAPHICAL SKETCH OF PRESIDENT BOMBERGER.

## HIS LIFE AND WORK.

## IN SCHOOL AND COLLEGE.

John Henry Augustus Bomberger was born in Lancaster, Pennsylvania, on the thirteenth of January, 1817. His mother was the daughter of Rev. John H. Hoffmeier, for nearly thirty years pastor of the Reformed Church in Lancaster, and his ancestors on both sides were of German origin, and in their ecclesiastical relations, as far back as known, were connected with the Reformed Church.

After receiving the elementary training customary at the time, at the age of about ten years he entered Lancaster Academy, a classical school which had just been organized to supply the needs of the locality, he being one of fifteen or sixteen pupils with which the new enterprise began. He remained at this Academy three years.

On the second of January, 1832, his parents, ever eager to secure for him the best educational opportunities which the meagre facilities of the Reformed Church afforded in those days, sent him from home to the High School of the denomination which had then recently come into existence in York, Pennsylvania, and which stood in immediate connection with the theological seminary of the church located in that town. The school was under the management as principal of Rev. Frederick A. Rauch, D. D., afterward the first president of Marshall College, a learned man, thoroughly equipped in his profession, who not merely assigned lessons and exacted recitations, but taught his pupils how to study and instilled in their minds a love of knowledge. Our departed President, consequently, ever held in grateful memory the instructions of this Christian scholar, and counted him the first real teacher whose tuition he enjoyed.

As early as his first entrance on his studies in York, he began to consider the selection of a proper life-work, and in looking forward to the future his mind seemed to turn naturally to the Gospel Ministry. Although the final decision of the matter was postponed for some time after this, further consideration of it and more careful study of the inclinations and natural adaptations of his mind, strengthened him in his convictions in this direction, and led surely to his ultimate choice of this calling.

According to the prescribed course of academical study in the High School he had in due time prepared sufficiently in Latin, Greek and Mathematics to admit him to the Sophomore class at College. But the school had no such division in its curriculum, and in accommodation to the existing arrangements his studies were otherwise continued for two years, with the purpose of entering the Theological Seminary after that time—if convictions still tended that way—without the previous training of a full collegiate course. Therefore, at the expiration of this period, he was admitted to the seminary, in which Rev. Dr. Mayer, then occupying the chair of Theology, was associated with a professor of Biblical Literature.



The autumn of 1835 brought a change, however, in plans hitherto followed. The High School was removed to Mercersburg and elevated in grade and subsequently, in 1836, became Marshall College. At the new institution the subject of this memoir was induced to round out a complete course in the liberal arts, meanwhile suspending theological studies. He took his degree in 1837, being the first graduate of this, the parent college of the Church, and its only product that year; to which latter fact he occasionally referred in humor in after life in explaining how he won all the honors of his class. After his graduation he spent an additional year at Mercersburg in completing his theological course under such aid and direction as Dr. Rauch could furnish him, the Theological Seminary not yet having been removed from York. During his last two years of study he was employed as tutor in the preparatory department of the college.

#### AS PASTOR AND PREACHER.

In October, 1838, the Synod of Lancaster licensed him to preach the gospel, and in the latter part of November following, in compliance with a call, he settled at Lewistown, Pennsylvania, on the Juniata River, the charge being composed of the town congregation, another in the east end of the Kiselierquillas Valley and a third preaching point eight miles from his home. Here he was ordained on the twenty-seventh day of December, 1838. For the Reformed Church this was a difficult and discouraging mission, and a rugged school for a young minister. He remained in the field twenty months, and during part of the time (the Summer of 1839) supplied the Water Street charge, preaching there once in four weeks. His salary at Lewistown was to have been from four to five hundred dollars a year. But this was far in excess of what the people had ever paid, and time soon proved that two hundred and twenty-five dollars taxed them to the extent of their ability. He preached three or four times every Sunday in English and German. To aid in his support he obtained the academy (classical school) of the place, which had run down to three pupils, and by special efforts gathered ten, thus adding two hundred dollars to his income and five and a half days a week teaching to his other work.

In July, 1840, he accepted a call from the Waynesboro charge in Franklin county, Pennsylvania, consisting of four organized congregations—Waynesboro and Salem in Pennsylvania, and Cavetown and Leitersburg in Maryland. Here he remained until April, 1845, when a call to the English pastorate of the Easton congregation, as successor to Rev. B. C. Wolff, D. D., was accepted by him. At this place he was associated with Rev. Thomas Pomp, who was the German pastor. Waynesboro was left with many regrets, but a cordial welcome at Easton made amends for the change.

In August, 1852, a call was extended him by the First Reformed Church, Race street below Fourth, Philadelphia. The Consistory in Easton having unanimously and strongly opposed it, the invitation was declined. Two years later the call to Philadelphia was renewed, and under special pressure accepted. The Race street congregation at that time was reduced to about one hundred communicants and was much discouraged. But against many diffi-



culties the work of the\*new pastor prospered and the membership quietly and gradually grew. A second flock (Church of the Apostles) had been organized shortly before his settlement in the city, and though by great effort it was kept alive for three or four years, it was unable to maintain itself and disbanded. In 1860 Christ Church, Green street, near Sixteenth, was founded. Race Street was scarcely strong enough to justify sending off a branch, but the wants of the Church in the then northwestern part of the city demanded it. About three years later another interest was started, also under the auspices of the Race Street Church, in the vicinity of Fourth street and Girard avenue, which afterward grew into Trinity Reformed Church, now at Seventh and Oxford streets. Subsequently still one more enterprise was commenced, now the Church of the Strangers, in West Philadelphia. These facts give in briefest outline the highly successful results accomplished by our beloved President in the course of his ministerial work in Philadelphia.

Upon assuming the responsibilities of the Presidency of URSINUS COLLEGE, he resigned the pastorate of the Race Street Church, but did not relinquish the regular labors of his chosen profession. As he entered the new sphere of activity into which Providence led, a call was received and accepted by him to St. Luke's Reformed Church, at Trappe, Montgomery county, Pennsylvania, with which congregation he continued until October, 1883, faithfully meeting the demands of the field in conjunction with his stated collegiate duties.

Through his long and varied experience and splendid natural endowments, our lamented President as a pastor and preacher attained a towering eminence in the Reformed Church in the United States. Full of robust energy and untiring zeal, with an intellect trained to quick, logical and convincing thought, he accomplished in his ministerial services an amount of work which few men would have undertaken, and fewer still could have carried to a happy issue. His heart was as broad, and fresh, and warm as his mind was deep and well-developed. In his intercourse with his fellows he met them ever as brethren. With a genial manner, open, frank and free, alive for pleasantries and sparkling in wit, he united an impressive, dignified bearing, and won his way to the affections of men with resistless power. In thousands of homes throughout the Church, East, West, North and South, as well as beyond its borders, his voice and presence are remembered in love. For the secret of his success as a preacher, is revealed in the purposes of a rare intellect that was content and glad to live on the level of the world around it, in the workings of a great mind in touch with humanity, that felt the thrill of the contact and rejoiced in what the resulting impulse wrought in the cause of the common weal.

And here, too, perchance, is found the key-note of those melodious symphonies of pulpit oratory that were his chief delight, and the like of which the Reformed Church in the United States will probably never hear again for many years. He spoke as he worked, not to display the strength and depth of his exceptional capacities of thought, but that by the simple beauty of lucid, symmetrical expression, he might stir the better feelings of his hearers and woo them to the right. His eloquence was the eloquence of nature, not of art. Its ruling



end was not to please, but to enlighten. If the people heard and understood to their edification, he was satisfied. That they admired was well: it was better that they profited. When he spoke the people listened; a man was talking from his heart straight at them, not above their heads, and they heard ideas.

He never read his sermons, but as a rule prepared them carefully before delivery, often, indeed, in a very brief time, but always, in that event, with wonderful concentration of mental effort. His voice was full and deep, rich in tone and clear and pleasant in modulation. His rhetoric and style of gesture were simple and direct, yet full of the grace of an impassioned delivery. Elegant and pure in diction, by constant use of good English on public occasions almost daily throughout many years, he had acquired a boundless wealth of language that gave him every advantage of the fluent extempore speaker. For these distinguished talents never was a man in the Reformed Church in this country more sought after on all sides by pastors and people to take part in ordinary services or special events; and never was a man more willing or ready to make generous use of the blessings God had given him. His reputation as a preacher extended far beyond his own denomination, and at home or abroad he was received with equal welcome. To his life's very end it was his deepest joy to proclaim the tidings of Salvation, and through this desire were wrought the rich achievements of his ministry of more than fifty years.

#### AS A DEFENDER OF THE FAITH.

But beyond the thankful honor due his memory for the lasting monuments of good he reared as a true ambassador of Christ, the Reformed Church in the United States owes our lamented leader another, deeper, more far-reaching debt of gratitude. The liturgical controversy in the denomination, the heroic period in its history, is a recent era that will be remembered well in all its principal details. Within the twenty years or more it occupied in passing, he of whom we write devoted to it gladly the flower of his strength. It claimed the vigor of his manhood and developed the focus of his life. Here it must be referred to with greatest brevity, and his position in it set forth only in the most concise form.

On its surface, the conflict concerned the nature and extent of fixed forms and ceremonies in religious worship; inwardly, this battle of intellect was one in which many of the distinctive historical customs and vital doctrines and beliefs of the German Reformed Church were skillfully attacked and valiantly defended. The irritating source from which the controversy sprang was the question of the formation and adoption by the denomination in general of a new and improved Liturgy or order of worship, a subject that presented itself to the people in definite form about the year 1847. But the deep and controlling cause of this great discussion in all length and breadth is found in the well-defined efforts made throughout the period mentioned, by a number of master minds under a distinguished leader, to infuse into the entire church certain theological ideas with which they themselves had become strongly and sincerely identified, but



which were earnestly held by our departed President and others to be totally at variance with the true principles of German Reformed government and belief. Here is found the influence which stirred so profoundly our beloved chief and moved him to strive through many trying years so persistently and well. His motives in the struggle were the impulses of a heart to which the unsullied faith of the fathers was dearer far than life; and if in the course of events he occasionally went to extremes, he erred alone from an over-weening love for this blessed heritage to which he had consecrated his all.

The subject of a new Liturgy for the Church, that developed the immediate cause of the controversy, was first acted upon decisively in 1848 by the Synod of Hagerstown, which appointed a committee, with our late President as chairman, to take into consideration the whole matter of progress in this direction. This committee through its head reported the following year to the Synod of Norristown. The report favored the construction of an order of worship containing such liturgical forms as were peculiar to the German Reformed Church and in keeping with its doctrines and history, and recommended that in the proposed movement the Old Palatinate Liturgy should be followed as the true ideal and as furnishing the larger portion of the material needed in the preparation of the new work. This early report, presented some years before the points at issue really crystallized or the actual conflict took shape, clearly enunciates President Bomberger's position in the subsequent course of events. It was a strong stand, well taken, from which he was never forced to swerve through all the later developments, but to which he always logically and consistently adhered. He favored a new Liturgy; but only a new Liturgy patterned strictly after the form and features and inner life of his own beloved Zion. For the peculiar, distinguishing customs of that church—as contained in the regular observance of the festivals of Christmas, New Year, Good-Friday, Easter, the Ascension, and Pentecost; in catechization and confirmation as the mode of admission to the benefits of a full communion; in the free, occasional use of simple, non-responsive liturgical prayers; and in the stated observance of prescribed forms in the administration of the ordinances—he demanded rigid and unwavering respect. And these customs recommended themselves to his mind as the only safe law for the future, not merely because of their native simplicity and beauty, but rather for the reason that he believed them to embody the true principles of Apostolic Christianity, as cleansed from the polluting errors of the Patristic church and Romanism, and revived in its primitive state of purity by the Reformation of the Sixteenth Century, and as subsequently set forth and reaffirmed in the doctrines of the Heidelberg Catechism. This was the line on which he fought, and on this line his course has been vindicated by the past and present experience of the Reformed Church in this country since that time.

The Synod of Norristown (1849) having adopted the report above referred to, appointed a committee, of which, also, President Bomberger was a member, entrusted with the task of preparing a new Liturgy, presumedly on the basis of the general views and suggestions set forth in the conclusions reached by the committee that had just been discharged. Of the detailed workings of this



second, the Liturgical Committee, there is little room to speak in this connection. It did not proceed actively or directly with its mission, but delayed a final report from year to year until 1857. Then it submitted to the Synod of Allentown a "Provisional Liturgy," which that body allowed the use of but did not formally sanction.

The two diverse systems of worship which this Provisional Liturgy was at once discovered to contain (the one consisting of a set of forms in the old Reformed style, and the other of an altar liturgy with responses and elements that seemed to partake of a Romanistic character), entirely frustrated its purpose; and the desire for a liturgy cast in one mould having increased, the Synod of Easton in 1861 resolved upon a revision. To this labor of revision the committee that had constructed the Provisional Liturgy was once more called. It was instructed to proceed "in a way not inconsistent with established liturgical principles and usages, or with the devotional and doctrinal genius of the Reformed Church." The committee reassembled. Thereupon a prolonged controversy regarding the principles of revision arose, President Bomberger stoutly defending Reformed customs and traditions. The question was finally referred for decision to the Synod of Chambersburg the following year, Rev. J. W. Nevin, D. D., preparing the majority report, and President Bomberger that of the minority. This body continued the committee, and the majority no longer respecting the earlier rules of the Synod, pursued their labors in accordance with their own liturgical views, and finally submitted the whole work to the Synod of York in October, 1866, and a few weeks later to the General Synod of Dayton. The latter assembly, by a small majority, allowed the use of this "Revised Liturgy," but did not endorse it. In President Bomberger's tract, "The Revised Liturgy," the seriousness of the situation is delineated. He proposed, as a remedy, to modify the Provisional Liturgy, changing in it all phrases of doubtful import or contrary to pure doctrine.

Notwithstanding his just and temperate declarations and suggestions, the extreme liturgical party was in no mood to grant any concessions. Dr. Nevin, in his tract, "Vindication of the Revised Liturgy," violently assailed the position of President Bomberger, and sought to fasten the stigma of schismatics upon the adherents of Reformed doctrine in its purity. This called forth President Bomberger's "Reformed, not Ritualistic," in which the whole matter in dispute was succinctly stated and an elaborate defense of the distinctive beliefs and customs of his Church was presented. In this second tract the nature and extent of the innovations were discussed in a calm and dignified manner and a great wealth of historical and doctrinal matter was brought to light. From this time forward President Bomberger applied himself for many years with unremitting zeal to the preservation of what he regarded the fundamental principles and usages of his denomination.

Every phase of the new doctrines and worship was from time to time examined by him in the light of history and revealed truth, and persistently submitted to rigid analysis and searching criticism. The novel views of the Nevinian or Mercersburg Theology had been gradually infused into the Revised Lit-



urgy during the long-drawn-out era of controversy; and this formal order of worship offered for the use of the Church was therefore the natural product and representative of those views. They struck at the very foundation-stones on which the stable convictions of his religious life reposed. They attacked the doctrines of the atonement, of justification by faith in the sufferings and death of Christ, and of submission to the Bible as the only rule of faith and practice, as well as at other essential principles most vitally interwoven with the healthy existence and growth of the German Reformed Church. For a time their harmful and perverting influence seemed to be getting into full sway; but under the convincing eloquence and facile pen and remorseless logic of our lamented President, the Church became thoroughly acquainted with the real nature of the conflict which the attempted introduction of strange ideas had precipitated. The utterly impracticable character of the new liturgy grew more and more apparent, the doubtful tenor of the speculations for which it stood became plain on all sides, and the unfortunate tendencies were ultimately either entirely destroyed or in great measure checked. And for all that President Bomberger so liberally contributed out of his life and talents towards bringing about this happy consummation, the Church will find increasing cause to rejoice with each succeeding year of its future progress.

\* AS A WRITER, SCHOLAR AND EDUCATOR.

Our late President also won for himself a high and honorable position as a writer and author, as well in the field of general theological literature, as in the narrower arena,—held and hallowed by the champions of historical Reformed faith,—into which he was drawn by the controversy just related.

His first literary attempt of note was a series of articles in the "Mercersburg Review," during 1853, on "Dr. Nevin and His Antagonists." In the year 1857 appeared his "Five Years in Race Street," with a full general and statistical appendix relating to the origin and condition of the Reformed Church. In 1860 he edited and in a large part retranslated "Kurtz's Hand-Book of Church History," now extensively used as a text-book in the theological seminaries of many denominations. "Infant Baptism and Salvation" appeared in 1861. In this year also he began to edit a translation of "Herzog's Encyclopedia," he himself preparing one-half the translations, and carried it through nearly six volumes of the original. But the German translation having far exceeded the limits proposed for it, the publishers were not prepared to complete the work, and it was suspended. In 1866 appeared "The Revised Liturgy: A History and Criticism of the Ritualistic Movement in the German Reformed Church." "Reformed, not Ritualistic; Apostolic, not Patristic," (a reply to the "Vindication of the Revised Liturgy," by Rev. J. W. Nevin, D. D.), was published in 1867, a tract that by its vigorous and well-nigh exhaustive treatment of the subject, at once designated its author as a natural leader in the cause in which he had enlisted. In 1868, President Bomberger established and became editor-in-chief of "The Reformed Church Monthly," a popular religious and theological journal, supported by the evangelical wing of the denomination, the first number of which appeared in



January of that year. The publication was warmly received and continued until the end of 1876, issuing regularly every month and going through nine volumes of between six and seven hundred pages each, to which its devoted founder contributed more than three-fourths of the articles. Its leading object was to set forth, maintain and defend correct Reformed faith and practice, and by plain, lucid statement and intelligible logic, educate, enlighten and fortify its readers in the true principles and doctrines of their Church. During its last year its editor found a wider field for the expression of its distinctive views and aims, in the columns of the leading Reformed newspaper of the West. The "Monthly" was therefore discontinued and immediately after, on January 1, 1877, the "Christian World" opened in the first place in its pages "The Reformed Church Monthly Department," which President Bomberger took charge of and conducted for six years as an associate editor of the paper, giving much time and energy to the work. Occasional published sermons and addresses, and unnumbered articles in reviews and newspapers complete this long record of fertile literary labor.

Early in 1869 URSINUS COLLEGE was founded by members and friends of the Reformed Church, and the subject of this memoir was called to the presidency of the new institution. Here he found ample opportunity for a more direct, practical application of his native genius for the enlightenment of his fellow-men and the dissemination of truth. A broad field of usefulness opened itself to his efforts, and his influence as a scholar and educator became widely and permanently felt. Believing that the higher branches of knowledge in particular should be pursued in free harmony with evangelical Protestant principles, he was heartily supported by the friends of education in general and by the anti-ritualistic portion of the Reformed Church. Under his presidency URSINUS COLLEGE developed into what it now is,—a permanent power for good throughout its own denomination and a strong and thriving educational centre in Eastern Pennsylvania. The twenty years of history through which it has already passed, are stamped indelibly with the impress of the noble, self-denying spirit that is entered into the higher courts of learning; and this was the patient mind that through trial and discouragement opened up at last the royal road of prosperity upon which the Institution has begun to move.

But shortly before the time of his final departure, the General Synod of the Reformed Church in the United States, in Triennial Sessions at Lebanon, Pennsylvania, honored itself and a venerable leader by choosing President Bomberger as its official head. He died, as was fit, in possession of the highest honor at the disposal of that people to whom his best endeavors had been given.

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#### HIS CHARACTER.

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A faithful delineation of our lamented President's character is the evolution of a picture whose foremost features, sharp and clear, are the changeless lines of a range of rugged hills; whose back-ground is the warmth and genial glow of a sky at sunset. He was truly, above all else, a man of convictions, deep



and strong and immovable, that shone in his very face and were part of his every-day existence. Time-serving and trimming were to him detestable abominations, directly at variance with christian morality and entirely incompatible with honest thinking and honest living. In every question of principle and right the world was at no loss to discover where he stood. The place was usually a bold, majestic rock, whose foundations, set in the adamant of truth, were not one whit more secure than his position upon them. When he fully espoused an interest, the cause and its defender became as one. Its life became a part of his being, and his life identified itself with its success. The pedestal and statue were as a single piece, hewn together out of the complete, unbroken block.

He was conservative and non-progressive to the extent that he believed that perfection cannot be improved on. That any attempt to remodel or additionally beautify the many plain and simple truths that God gives to man in an entirely finished, symmetrical form, is more than foolish and worse than futile. Naturally, the application of the logic of this ruling axiom to his self-reliant fixedness of opinion may have occasionally led him to advocate the unquestioning acceptance of propositions, on this basis of their being among the things known to humanity in absolute completeness, when there was some room for reasonable doubt as to whether this had been definitely ascertained as their proper sphere. But if this error of an extremist ever drew him to one side, it was only in rare instances, and the vantage-ground he took in the leading crises of his life was invariably one that could not be attacked successfully, even from this quarter. As a rule, good judgment, keen intellectual discernment and common sense went hand in hand with his unwavering stability, and in troublous times of controversy brought him to positions admirable for situation and inspiring in inherent strength. When once he felt he was entrenched in the right, he was a host in himself, and no misrepresentation, or invective, or sharpest arrow of the enemy could hope to stir his fear.

But beneath this rock there was a limpid fountain—a robust but tender heart, where constantly leaped up a purest stream of gentle affection and simplicity. If he battled with the rugged prowess of man, it was because he loved the truth, and esteemed the habits of his ancestors as precious to his soul. If he was positive in all he did, it was not from mere conviction of intellect alone, but also more truly from impulse of heart. Thus is explained his pronounced and effectual combativeness. The fuel of his mental strength was ever kept aflame by the glowing fires of sincere, deep-seated feeling. Had it not been so, our departed leader might have been remembered as a great and learned preacher, but scarcely as an ardent and successful defender of evangelical Protestantism.

President Bomberger's strong individuality and virility of character made him as a matter of course an independent thinker, who declined to allow another to perform mental processes or draw conclusions for him, especially in matters of doctrine and belief. Although a great reader on theological subjects and fully acquainted with every current phase of thought within their realm, he never accepted ideas on the mere statement, but always subjected them to the crucial test of sound logic and practical common sense. The views of great but erratic



minds found his moral composition to partake too much of the nature of a granite rock, to permit of much absorption. He was, consequently, never contaminated by their influence.

He was also a hearty disciple of simplicity and artlessness in conduct and life. He believed firmly in the effectiveness and grace of natural movement, springing spontaneously from healthful sources, prompted by intelligence and guided by right, but free from the enervating shackles of slavish forms. Some of his most pronounced religious sentiments, as displayed in the theological controversies of his career, grew directly from these very elements of his individual creed as to the ideal methods of manifestation of thought and action in man. His own soul was a plain law to itself in its devotional service; and he therefore held that the spirit speaks in greatest fervor when, transcending the rules of art, it becomes in its worship as the breathing forth of nature unto God.

Nor must our beloved President's remarkable attributes of patient hopefulness and steadfast faith be forgotten in this poor and incomplete portrayal of his striking characteristics. Not the most adverse circumstances or darkest clouds could dim the light which these shining qualities continually shed upon his path. They cheered and supported him in hours of deepest trial, and communicated their inspiring influence to every friend that labored at his side. Were the season joyous or depressing, he kept them ever in their even growth, fostering and preserving them, nor permitting them to fail him; until their strength became the fulness of fruition, the ripened beauty of complete reward.

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#### EXTRACTS FROM PRESS NOTICES AND EDITORIAL COMMENT.

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FROM "THE REFORMED CHURCH MESSENGER."

(Philadelphia, August 28, 1890.)

Dr. Bomberger, genial in the social circle, effective in the pulpit, and gifted as a leader, impressed himself, as few men can upon his fellow-men and the Church in whose ministry he labored a little more than fifty years. He differed with many of his brethren in reference to things deemed of vital importance to the Church, but no one will gainsay his devotion to her interests or his zeal in her behalf. He will be missed in the Church, in the institution of which he has been the head since its organization and by the loved ones of his family.

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FROM "THE CHRISTIAN WORLD."

(Dayton, Ohio, August 28, 1890.)

The whole Church is in mourning over the death of this esteemed, highly-honored and useful Christian minister. \* \* \* \* He was a man of wide acquaint-



ance throughout the entire denomination. Though many have never seen him, his writings have been widely read and extensively circulated. Dr. Bomberger was prominent in the Church during the past forty years, and especially so during the stormy period of the liturgical question. It was in this that he gained for himself the highest regard, and showed himself a peer. He was a man of deep convictions and fearless in speaking forth the truth. His death will be greatly mourned by the friends of Ursinus College, of which he was the honored and efficient President. He was founder of the institution and was the means of developing its resources and strength, so that now it is one of the prominent educational institutions in the Church. He was the President of the late General Synod, and little did we think then that he would so soon share a place in the general assembly of the church of the first-born in Heaven. He was there in the full vigor of life; and though a patriarch in appearance, was youthful in spirit and active in service.

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FROM "THE NORRISTOWN HERALD."

(Norristown, Penna., August 25, 1890.)

DEATH OF DR. BOMBERGER.

In the death of the President of Ursinus College that institution loses the services of one who has proved himself fully equal to the position in which he was placed. Others may be found to take up the work where he laid it down and carry it forward to a successful realization of all that is hoped by the friends of the college; but his experience during its early struggles peculiarly fitted him for what remained to be done—to make it one of the most thoroughly equipped and useful educational institutions in the country.

Dr. Bomberger was one of the best known men of Montgomery county, not only as being the recognized leader in Reformed Church circles and in the management of Ursinus College, but as a valued citizen whose influence was always on the right side. The sense of loss in his death is, therefore, much wider than any mere sectarian limits. The community has few such men, and for that reason they are missed when death, the inevitable goal of every career, is reached.

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FROM THE "EXAMINER AND EXPRESS."

(Lancaster, Penna., August 20, 1890.)

Dr. Bomberger was a fine theologian, and a man of strong purpose and great force of character. He was a power in the religious world, and a leader in his wing of the Reformed Church. He was to the anti-liturgical branch of that church what the late Dr. John W. Nevin was to the liturgical branch; but even those who differed from him in their views of creed and form, respected him for his sincerity and earnestness.



## FROM "THE MORNING NEWS."

(Lancaster, Penna., August 20, 1890.)

Dr. Bomberger was an author of great ability, and his religious works are models of deep research and profound learning. He was a preacher of more than ordinary power, being fluent and ready in the use of words.

## FROM "THE PUBLIC LEDGER."

(Philadelphia, August 20, 1890.)

Dr. Bomberger was not only one of the most prominent clergymen in the Reformed Church in Pennsylvania, but occupied an exalted position as an educator, a theologian and writer.

## FROM THE "PROVIDENCE INDEPENDENT."

(Collegeville, Penna., August 21, 1890.)

The death of Rev. J. H. A. Bomberger, D. D., LL. D., President of Ursinus College, gives occasion for widespread regret. The institution of which he was the distinguished head sustains a severe loss. The faith of the Reformed Church in the United States had no defender more able and determined than he whose life has just gone out. The deceased divine was a man of prominent individuality, and his influence in the theological world was that of a commander-in-chief. In maintaining the historical tenets of the founders of the Reformed creed, he had no equal anywhere, and his earnest zeal in opposing what he considered dangerous encroachments upon the same, revealed a tenacity of purpose seldom exhibited. He was a thorough master of the English language, and his extemporaneous sermons were masterpieces in the line of fluency and versatility.

## FROM "CHRIST CHURCH NEWS."

(Philadelphia, August, 1890.)

"Dr. Bomberger was the first graduate of Marshall College in 1837. \* \* \* As a pastor, pulpit orator, theologian, and organizer of men, he had the most remarkable gifts. When the history of the Reformed Church during the past twenty-five years is written, the names of Nevin and Bomberger will appear conspicuously as representing two strong parties on what is known as the liturgical question. These two leaders brought their great learning and best energies to bear upon this question, and the battles of the theologians constitute those years the heroic period of the Reformed Church in this country."

Many of the facts in the sketch of President Bomberger which appears in this memorial number, are taken bodily from several previously published biographies, the very language of which, with reference to some of these facts, is also frequently transferred intact to these pages. The sketch, as a whole, however, as well as all other matter outside of that quoted and properly credited, is the work of the BULLETIN's editor. If, therefore, these portions contain any errors, they arise from lack of information on his part, or the warping influence of natural feeling.



## REV. DR. WILLIARD'S ESTIMATE OF OUR PRESIDENT.

EXTRACT FROM AN ARTICLE IN "THE CHRISTIAN WORLD."

My acquaintance with our deceased Brother began over fifty years ago during our college days, when we were preparing for our life's work. He was a diligent and faithful student having the love and esteem of his teachers and respect of his fellow-students, and graduated with honor to himself, although he stood singly and alone, being the only member of his class. As I think of our college days in Mercersburg many pleasant scenes and associations present themselves, making me almost wish we could live them over again.

He was a man of noble parts, a man amongst men, fitted to make himself felt in any position he might occupy. He was a man of great activity and energy, making his life eminently useful and successful, and affords a good example of what a young man of ordinary powers and opportunities can make of himself if he turns them to good account.

He very soon gave evidence of his power and ability as a minister by his earnest and faithful presentation of the truths of the gospel, and was called to fill some of the most prominent positions in the Church, such as Waynesboro, Easton and Philadelphia. He had few if any who were his equal in ready, off-hand speaking, a proof of which we had at the late General Synod when he was called upon in the absence of the retiring President to preach the opening sermon, with only a few hours' notice; which he did with such ease, appropriateness and ability as was a marvel to many. The same was also apparent in the replies which he made to the delegates on the floor of the General Synod from corresponding bodies, a very difficult duty to perform, and yet it seemed comparatively easy to him. His familiar and ready manner of speaking upon almost every subject that came up in ecclesiastical assemblies of the Church gave him great influence and fitted him to be a leader, as he was. A man of the readiness, ability, and prudence which he had would necessarily become widely known and be a power in any church. His name will be loved and cherished by those who come after him in the church, as it was by those who knew him and esteemed him for his excellent Christian character and faithful advocacy of the doctrines and customs of the church which he so dearly loved.

Dr. Bomberger was a man of great ability and wide theological attainments.  
 \* \* \* He had made himself thoroughly acquainted with the teaching and spirit of the Reformed Church. \* \* \* He was in fact the leader of the opposition to what was called the Mercersburg-Lancaster School and carried with him such an influence as resulted in the establishment of Ursinus College and Seminary.  
 \* \* \* Few men could have maintained themselves as he did with the opposition that was brought to bear against him. Yet he stood firm in the position he had taken and was upheld and supported by a very large portion of the church, East and West.



## A HELPING LEGION IN THE VALLEY OF THE SHADOW.

"THE CRIES OF THEM WHICH HAVE REAPED ARE ENTERED INTO THE EARS OF THE LORD OF  
SABAOOTH."

[ Just this side the outer boundaries of Time, as our beloved President was slowly going forth into the other realm beyond, he was heard at several brief intervals to repeat in deep, measured tones the words, "Onward—Christian—Soldiers!—Onward!—Onward!—Onward!" ]

All thro' the Night, alone, yet not alone,  
A mighty man has wrestled in the Valley;  
And still Death's awful shades encompass him,  
And hide his path, and trap his weary footsteps,  
Nor give a distant sign of breaking Day.

But he that wrestles is a seasoned warrior,  
Touched at enlistment by the flame of Heaven:  
And in this darkest hour of final conflict,  
The great High-Captain of his host, that went before,  
Has looked in mercy on his weight of years,  
His deep-set scars, his ill-dissembled weakness;  
And pitying love has moved: And, lo!  
A wondrous vision of a legion true,  
That rallies at his very back, with throbbing breath,  
And, dauntless, follows in his lead to triumph,  
Is sent to give him strength.  
He feels its thrilling pulse: His chieftain heart,  
To inspiration swift, is stirred with fire,  
Until burns in his veins the holy joy  
That faithful champions of an army know,  
When battling for the right.  
Nor does he falter now, or faint, but presses on,  
His form erect; his venerable head,  
In majesty of faith, uplifted high: Upon his face,  
A luminous expectance—half-fulfilled,  
(Like that, perchance, which shone from angel eyes,  
At earliest dawn, about the guarded tomb  
Of Him of Nazareth, ere night gave forth  
The Resurrection joy.)  
As if he saw afar the gleam of Morning,  
And waited but to greet its blessed light.

Bravely he wins his way; and as he goes,  
In solemn tones, deep-rising from his fervid soul,  
Incites the spirit cohorts in their course,  
As Christian soldiers, marching on to God.

Yet even now the bitter fight is done!  
For just ahead, emerging from the gloom,  
Their summit shown in outline strong and clear,  
The hills eternal stand. Now twilight dim,  
Turns at a breath to noon. Glad wings of life  
Unloosen weary feet; the host behind  
Becomes a host before, in radiance clad.  
For Day has dawned,—the deathless Day of Heaven.  
And fullest strength is come to him that strove,  
And love and rest, and joy made pure by grief,  
And fountain-springs of youth, and sweet release,  
And Christ the crown of all,—and perfect peace.



